
Legal Laws and the Structure of Education and Their Symbols in the Tatar Language

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Abstract

A systematic review and analysis of legal sources has led to the formulation of a set of principles under the title of principles of student rights in the country's legal system. These principles are extracted based on the amount of citations in the studied legal sources in the three categories specified in the official laws (including access to free education, physical training facilities and access to higher education), approved in the official laws (including social security, freedom to choose the type and method of education, raising the level of knowledge and public awareness, teaching in the mother tongue, academic security, having equal rights and freedom of political and socio-cultural activities) and specified in the education laws (including the cultivation of artistic creations, promotion of suitable facilities and opportunities for free time, academic guidance and facilitation of educational conditions for children with special needs) have been classified. Among these, the rules governing the language of education and its symbols deserve attention. The numeral in a language is a coherent and social peculiarity in world culture, the investigation of which in the public language and in ethnic culture makes it conceivable to decide the reasonable qualities, explicit elements of the connection among language and culture. The answer for the issue of recognizing and portraying the substance of an ethnolexeme with a mathematical part, where the number contains rich etymological semantics and social imagery, comes up short. The reason for the article is to portray the lexical and semantic qualities of mathematical images in the Tatar language in the linguoculturological viewpoint. Understanding the world through the crystal of numbers, the examination of imagery will permit us to dissect the particulars of their perspective, better grasp the laws of humankind innate in lexical semantics, lay out the association among language and culture, consider and underscore the genuine meaning of numerals in diachronic and coordinated viewpoints.

Keywords: Education law, regulations, legal structure, symbolism of numbers, semantic structure.

Introduction

At the current stage in semantics, the examination in the linguoculturological angle is turning out to be increasingly dynamic. The issues of correspondence among language and culture, language and folklore, phonetic picture, public picture of the world [1:18], linguocultural jargon [2:62] are thought of. The language is concentrated on in different capabilities, where the language is firmly interconnected with the attitude of individuals, the profound and material world, society workmanship, folklore. The language is seen as a verbal code and a model of culture, which turns into the object of investigation of linguoculturology.

As indicated by R.R. Zamaletdinov, the principal parts of the public image of the world are social qualities, which are an essential class of one specific individuals [2:24].

In the linguoculturology of the Tatar language, significant semantic ideas of profound and material culture are explored. The ideas are concentrated on in view of custom wording, topical jargon. The lexical and etymological characteristics of phraseological units, axioms and idioms of the Tatar language [3], [4], [5] are examined. In the Tatar linguoculturology, the issue of distinguishing and portraying the substance of ethnolexemes with a mathematical pointer, where the number contains rich phonetic semantics and social imagery, stays unsettled.

The investigation of the pragmatics of mathematical images gives significant data about the attitude of individuals, exhibits the potential outcomes of culturological investigation of phonetic implies that uncover the quintessence of the lexical importance of mathematical ideas.

The target of our exploration is to recognize and decipher the imagery of numbers in Russian and Tatar fantasies utilizing a similar examination [6]. For the examination, we picked the numbers that have a consecrated importance in both Russian and Tatar dialects - ber (one), och (three) and cjide (seven).

The most luxurious literary texts are the handiwork of the religious editors of every society, who put the presentation of a solid text with all sincerity in order to please God, and the science of law, which is itself a branch of the science of religions, in every society has a literary style and should. It should also be like this, and certainly the position of literature in the science of law is not to encourage and encourage to continue the old style and to maintain adherence to old texts out of prejudice and prejudice, but rather to feel the cultural virtue and the strength of the legal foundation, because today there is no stronger test than the experience of years.

The sublime and efficient prose is the one that has remained stable and eternal for many years, and even today, the society's desire, which penetrates the minds and legal thoughts of individuals and experts, is the continuation of the same old method. Our legal literature is full of eternal works resulting from the combination of creativity and the mysterious embodiment of words, the analysis of which speaks of a beautiful content and firm principles, and the observance of brevity and avoidance of puns, and in the composition of opinions or the adoption of any type of judicial decision or bill.

The defense and organization of documents in official document offices is trying to achieve goals that include the implementation of justice and its distribution and expansion in society, the strengthening of human rights, and the preservation of public interests and order in society. In addition to responding to material needs, the document includes spiritual needs as well. In a comprehensive definition of legal writings, it can be said that legal writings are actually a collection of legal and judicial measures and thoughts that the editor with his special talent and inspired by legal knowledge, experiences and savings to meet the need and exercise the right and formalize transactions and personal condition - which is the ultimate cause and reaching material and spiritual desires - is used; that this, itself, was the result of years of continuous suffering and effort and following the old rules; In other words, by looking at the texts of opinions, bills and regulatory documents, the opinions of the supervisory boards and the Supreme Registration Council, and the votes of the general procedure of the Supreme Court of the country, one can clearly see the profound influence of literature in the science of law, which is evident from the writings of high-ranking judges and lawyers and The directors of various registration departments and the respected heads of official document offices shine on the dark side of our history with beautiful words, and their original and literary characteristics are enough to cover a wide range of words and a special elegance of combining spirituality, legal culture and the ruling system.

Methods

Accomplishment of the exploration goal and arrangement of the set errands required the utilization of a complex of general logical hypothetical (speculation) and experimental (investigation of unique writing) research techniques.

To tackle the set assignments, the accompanying strategies for etymological examination were utilized in the work: the technique for semantic examination, utilizing this strategy, the culturological significance of numbers is dissected; the clear technique that incorporates perceptions and arrangement of the material under study; the relative investigation was utilized to distinguish general and differential credits of numerals.

By the strategy for speculation and systematization, the perspectives on different scientists and etymological material were contemplated. The logical technique was utilized in the review and examination of logical and logical purposeful writing on this point. Likewise, the strategy for examination was applied in the investigation of logical ideas of homegrown and unfamiliar specialists. The enlightening strategy was taken as the reason for the review to portray the peculiarities of language at the current stage.

The relative strategy lays out the general and explicit elements of the Russian and Tatar dialects, specifically in the utilization of representative numerals. The factual technique makes it conceivable to all the more profoundly fathom the peculiarity under study, to distinguish the most continuous partners that possess a specific spot in the phonetic cognizance of Russians and Tatars.

Results and Discussion

As the consequences of the review show, the mathematical complex structures the mathematical portrayals of the Tatar and Russian individuals as a feature of the public image of the world. Intriguing portrayals of the world are the numbers ber (one), och (three), and cjide (seven). The imagery of these numbers is cherished in otherworldly and material culture, convictions, customs and ceremonies, tricks,

legendary and cosmological trusts fables and language of individuals. Mathematical parts are more useful in the colloquial articulations of the cutting edge Russian language [7:17].

L.R. Gizatullina notes in her logical exploration that "in various pieces of the globe, individuals freely of one another came not exclusively to comparable, however to indistinguishable perspectives" [8:34].

The number ber (one) in the Tatar and Russian dialects has comparative qualities in the significance: all by one's desolate, alone; awesome, flawlessness; the equivalent, like one another, the same; sometime in the future, once; one, some, and so forth [4:67].

As far as recurrence of purpose in maxims and broadness of inclusion of circles of purpose, the number ber (one) possesses a main spot among the numbers in the Tatar language: Ber bakcha cjimeshe (Two peas in a single pod). CJide kat ulche, ber kat kis (Measure multiple times, cut once).

In the Tatar language, the numeral ber (one) is additionally tracked down in the accompanying implications: every one, everybody, and everything; joint; bound together, agreeable; completely; as well as, something very similar; some, any; and furthermore communicates the error of the activity time, improves the worth of no, demonstrates immaterial sum, and so on [5].

Fascinating to study is the number och (three). This number in the Tatar language has a profound representative importance. This number is an essential piece of the possibility of an individual as the most cozy and normal (numerous) things [8]. In view of this, the number och (three) is broadly utilized in social practices, customs and texts of legends. Accordingly, the fanciful legends of numerous Tatar fantasies are three siblings who save the lord's three girls, battle with three-headed snakes, mythical serpents, pass the way-street in 90 days: Och aj digende tauny'n argy' yagy'na toshp cjitte. (In a real sense: It didn't take me three months to get down to the opposite side of the mountain). Kysh kene och cjiilen kigenche ber tun ki (In a real sense: In winter, it is smarter to wear one fur garment than three aziams. Echmem digen koedan och ejlenep su echersen. (In a real sense: To the well from which you would have rather not smashed, you will get back to drink multiple times. Try not to spit in the well - you should drink from it) [7]. In the public attitude of the Tatars, everything is separated into three. This property is epitomized in the saying: "Elanny' ochke kissen de, chikertkelek xele bar" (In a real sense: Regardless of whether a snake is cut into three sections, it holds the strength of a grasshopper).

In view of the abovementioned, the number och (three) in the Tatar language has a profound representative significance. This numeral is an ideal number in itself and supernatural simultaneously.

The number cjide (seven) in the Tatar language, being gotten from the normal Turkic yete, yetti - seven, is utilized in the importance of the number, yet in addition in the significance of a lot, ordinarily [8]. V.Z.Panfilov accepts that the counting finished with the Turkic number cjide (seven), which realizes the importance of accomplishment. Hence, it has a consecrated person in the thoughts of individuals [3: 167].

As per the cosmological ideas of the Tatars, the earth and the sky comprise of seven layers. Consequently the axiom: CJidegen joldyz cjide ejlene (In a real sense: to move to the indescribable state of ecstasy (to bounce with satisfaction); Timerkazyk urynda. CJide kat kuk, cjide kat cjiir, chy'galmy'jcha jori bir; and phraseological units: cjide qat kuklerge menu - In a real sense: to ascend to the amazing state of ecstasy; (to bounce with joy); cjide kat cjiir asty'nda - In a real sense: under the seven layers of the earth (behind seven locks, toward the finish of the earth).

The number cjide (seven) is generally utilized in Tatar axioms and expressions: Tary yarmasy sette cjitmesh cjide kisekke yaryla. CJirennen aerylgan cjide el elar, ilennen aerylgan ulgenche elar. Lejsen suyn cjide el saklasan, encjege everele, imesh. CJitmesh cjide yash'lek kartny'n da ulgende cjide atnaly'ke'she e'shlenmiche kalgan, di - In a real sense: an elderly person of 77 years after the demise will have work/stresses for a very long time (that is, regardless of how enthusiastically you attempt, there will be an adequate number of stresses for your entire life and, surprisingly, later).

It is critical that cjide (seven) is related with the classification of time - year: ber e't, ugeznen ber kaby'm ite toshp kalmazmy' plunge, cjide el jorgen, di. - In a real sense: the canine held up seven years until a piece of bull meat dropped out; Atnada cjide cjomga[9]. CJirennen aerylgan cjide el cjiy'lar, yary'nnan aerylgan gomer bue cjiy'lar. - In a real sense: one who is isolated from the earth will be sobbing for quite some time, one who has lost his half - his entire life; month: CJide ajly'k cjitez bula. - In a real sense: a seven-month-old ends up being deft (right up to the present day there is a conviction that an untimely child is quicker than different children); day: Bejrembajga atnaga cjide kon bejrem. - In a real sense: for Bayrambay seven days seven days are occasions; for the sluggish consistently is an occasion; hour: CJidede cjide segat' suga. - at seven, the clock strike multiple times [10].

Seven is the most hallowed number for all people groups. In the way of life of the Turkic people groups, the number seven assumes a significant part, particularly in folklore and legends: seven divine beings (since agnostic times), seven radiant circles, seven legends, seven entryways [11], [12]. Seven represented the uprightness of the universe, depending on agnostic, yet in addition on Standard

mathematical imagery. By and large, the number seven frequently signifies a trustworthiness, the greatest number of some sort or another.

The parts of seven are most frequently utilized in maxims and truisms that portray an individual's disposition to work [13]. Hence, in this topical gathering, the precepts, which depend on the resistance, stick out: the minority works - the greater part loafers: CJide avy'lga ber at. CJide jortny'n telen bel (One pony for each seven towns). The numeral seven for this situation goes about as an emblematic importance, which has the significance of the greater part.

Seven is the quantity of the flawlessness of nature, the quantity of a ultimate choice. An acquired maxim from the Russian language CJide kat ulche - ber kat kis (Measure multiple times, cut once) talks definitively of the precision in the last decision.

Summary

The led research has shown that mathematical qualities address a troublesome complex of public and social thoughts, which is an objective impression of the peculiarities of the material and profound world in human reasoning. Numerals blessed with holy implications comprise a different layer in the language. The linguocultural imagery of numbers in the concentrated on dialects is reflected in fanciful ideas, convictions, society medication, schemes, maternity, wedding, burial service and commemoration ceremonies, stories, fantasies, enigmas, precepts and expressions, phraseological units, and so forth. Thus, numbers are many times utilized in deciding the quantity of fantasy characters, objects, in portraying their appearance, size, volume, size, strength, power and different characteristics of legends. To sum up the abovementioned, numbers structure the premise of imagery. There is a component of communicating ethnocultural importance in numbers. The mathematical model is worked as a piece of the etymological image of the world, and the implications are fixed in the old stories trial of individuals (in folklore, in the language), and, consequently, is a basic piece of the otherworldly culture of individuals. In the unique situation, the number loses its mathematical worth and procures a covered up, sacrosanct, emblematic, mystical importance. In the Tatar and Russian dialects, numerals in the structure of attributive developments convey a linguoculturological potential, consequently portraying the quirks of the public image of the world.

Conclusions

In the Tatar language, there is a somewhat mind boggling imagery of numbers. Numbers have a strong groundwork in the development of imagery. Notwithstanding their fundamental implications, numbers additionally express ethnocultural implications. Mathematical models fixed in folklore are a fundamental piece of the otherworldly culture of individuals. In a social setting, number loses its mathematical worth and procures a covered up, hallowed, representative, mysterious significance. In the Tatar language, numerals in the sythesis of attributive developments convey a linguoculturological potential, in this way portraying the characteristics of the public image of the world.

Quite compelling are those exploration results that permit to uncover the particular impression of the assigned mental develop by delegates of the public ethnic local area.

The aftereffects of the examination can track down application in different logical fields: stylistics, social semantics, psycholinguistics. The possibility of the examination will be the investigation of the imagery of numbers as a picture of correlation.

Self-collected and the result of its successful effects with the powerful leaven of literature is the emergence of rich and proud texts that are considered as capitals of legal knowledge of this land. Here, we avoid judicial speeches that include the reading of the indictment by the prosecutor and the lawyer's defense in the presence of the court, which in turn are coherent oral content and full of legal literary skills and have a special mastery and background, and we only use the written role. We will pay it. It should be said that the drafting of the opinion and the organization of the documents are accompanied by many arguments; Legal concepts and documented reasons are directly involved in legal relations and actions related to it and are regulated by "express text". It is an official document of historical events that is written with a certain impartiality and makes the conscience of the society believe in the honesty and correctness of the opinion, and the conclusions in such works are so solid that even if there are objections, it is documented and undeniable, because the conformity The writings explain the standards that are meant by the legislator's opinion and are relevant to the actual requirements of the demand - including litigation and transactions and personal circumstances - this feature is by establishing order and general concepts and establishing the relationship between different topics and choosing the way of reasoning from the stage of perception and The association of meanings and the speed of the transfer originated and the process is an official document, a document that can be cited as valid without the need for confirmation in higher authorities and from the time of occurrence.

And basically, the current method of organizing the documents is the result of the thoughts and experiences of the past and is based on the knowledge and analysis that was taken from the declaration of the will of the

contracting parties and was written, and the most basic form of that is the expression of the conventional concepts of the subject in various forms and with the understanding of the meanings of the words. It is literary and since most of the documents are inferential in the eyes of notaries, the custom and habit of document writing prepares the form of the document. In organizing documents, in addition to observing all laws, regulations and directives, the notary uses his inferential powers, and inferential documents are documents that are supported by knowledge, experience, and continuity, and are scientifically and practically acceptable and prominent.

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